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the world. On the other side, it is shown to stand in contrast with that of the teachers of the church who preceded Luther, both scholastics and early Fathers. These held, from the days of Augustine onward, that, with admission into the church through baptism, original sin was obliterated. Concupiscence therefore could not be sin, since it remains after baptism as before. Its movements within must be the result of physical conditions and causes and betoken the need of the physician's attention and art rather than the care of the curator of souls. It was otherwise with Luther. Such a treatment appeared to him to be calling things by other than their true names. Since an impulse toward sin is contained in and becomes manifest through concupiscence it must be sinful. Yet its sinfulness was not allowed to stand in the way of the individual's salvation. It was annulled by an act of grace on God's part. Thus Luther saved the day for sound ethical theory. He did so, however, not by a psychological and metaphysical analysis of conceptions and attributes of human nature, nor by the method of speculative philosophy, but by the force of a vital religious consciousness which revealed to him within himself nothing but sin, and presented to his mind's eye all ethical health, all virtue, all good as a working of God's spirit out of pure and free unconditioned compassion. This result, though not in itself a system of ethics, nor even the germinal beginning of it, opens the way for the building of an untrammelled ethical philosophy and, to that extent, it is positive gain.

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SOME RECENT DISCUSSIONS OF MODERNISM

The remarkable literature now proceeding from the modernists who persist in remaining within the Roman Catholic church may be considered as falling into two groups. The one regards the change and reformation which the church must undergo as merely a matter of discipline, such as relaxing the present Italian centralization, reforming the Roman congregations, and adopting a more tolerant attitude toward modern scholarship and democracy. The other drives the knife deeper. It maintains that critical studies have brought about a hopeless bankruptcy of the traditional scheme of Catholic dogma, and that consequently Catholicism can continue to live among educated men only on condition that it revise and restate many of the articles of its ancient creed. The men who hold this radical view, however, believe, and with passionate earnestness at times declare, that Catholicism possesses an incomparable spiritual vitality and value,

and has within itself a power of adaptability which gives ground for the hope that it can pass through its present crisis without essential injury, and emerge from it more vigorous and beautiful than before.

Of the former class, the *Menus propos d'un catholique libéral*,¹ and the *Programme of Modernism*² to a certain extent, are specimens. The latter work, however, belongs in part to the more radical group; for it sums up in an admirable manner the bearing of criticism upon certain dogmatic formulae and implies that the needed changes are far-reaching indeed. Still it cherishes the old form of words, however seriously modifying the traditional understanding of the ideas behind them, and indignantly rejects the charge that modernists deny the divinity of Christ.

The *Lendemain d'encyclique*³ is a more penetrating, and we had almost used the word, a more straightforward book. Its author, beyond doubt a priest, refuses to cling to formulae and phrases whose official interpretation he has cast aside. That men are born in original sin, that Christ is God, and came on earth to repair the transgression of Adam, and that the sacraments work *ex opere operato*, are propositions, he says, that scholarship has absolutely exploded. He hopes for a Catholicism which shall embrace all spiritually minded men in a brotherhood of charity, and in worship of the Infinite. But, unlike the authors of the *Programme*, he is not ardent in his trust that Roman Catholicism can ever accept the profound changes that lead to this simple formulation of faith. He writes in sorrow and great fear, lest the cause of God have evil days before it. Of all the books named in this review, this is the most human, the most interesting, and the most true.

De Bonnefoy's little work⁴ is charmingly written, and charmingly indecisive. While it seems to lean toward a fairly moderate view of the necessary reform of Catholicism, it does not shrink from telling us of the more thoroughgoing changes demanded by the radicals. It makes fascinating reading, but it sheds little light on the abyss which seems to be already opened before Catholicism, and not only Catholicism, but every form of dogmatic Christianity.

¹ *Menus propos d'un catholique libéral*. Par Léon Chaine. Paris: Nourry, 1908. 215 pages. Fr. 2.50.

² *Le programme des Modernistes*. Paris: Nourry, 1908. 170 pages. Fr. 2.50. *The Programme of Modernism, and the Encyclical of Pius X*. Translated from the Italian by Rev. George Tyrrell. New York: Putnam's, 1908. 245 pages. \$1.50.

³ *Lendemain d'encyclique*. Par Catholici. Paris: Nourry, 1908. 123 pages. Fr. 1.25.

⁴ *Le catholicisme de demain*. Par Jehan de Bonnefoy. Paris: Nourry, 1908. 200 pages. Fr. 2.50.

It is not an easy task to write a history of modernism, and to trace its roots in fields so diverse as biblical criticism and Christian socialism, the history of dogma and speculative philosophy. Difficult as the undertaking is, Pfarrer Kübel⁵ has accomplished it, if not perfectly, at least with striking success. That he should have painstakingly canvassed the extensive literature of the subject is no more than we should expect in a German investigation; but that he should have displayed such insight into modes of thought and manifestations of religious activity in a church other than his own, is altogether unusual and worthy of the highest praise. He understands and respects what so many outside Catholicism find impossible to appreciate—the reasons which retain modernists in a church which anathematizes them. Herr Kübel has entered with fine sympathy into the modernist mind, and thoroughly comprehends the attitude of these liberal Catholics not only to criticism but to the inner spirit and official authorities of the Roman communion. Had he given a little more space to the spiritual side of modernism, to its effort at reforming the devotion as well as the theology of the church, his book would have been perfect.

To mention one or two details—Herr Kübel is hardly fair to Batiffol in referring only to Batiffol's history of the Roman breviary. The late rector at Toulouse has done important work since that early study of his, and what is more to the point it was not his book on the breviary which recently caused his deposition. Our author is in error, too, in confusing the present archbishop of Boston with his namesake of the Catholic university.

Not unworthy of citation even in a brief review is Kübel's description of the encyclical against modernism as *seit Voltaire die blutigste Satire auf die katholische Kirche*.

M. Lepin's book⁶ has a threefold object: to set forth the more fundamental opinions of M. Loisy; to show that these opinions are irreconcilable with Catholic dogma; and to prove that they are no less in disaccord with sound criticism. The first of these purposes is admirably accomplished; the second is no difficult matter; but as to the third M. Lepin achieves only a dubious success. His treatment of the most conspicuous point in Loisy's criticism namely, that Christ conceived the kingdom in an eschatological manner, and looked forward to the imminent advent of messianic glory, is far from thorough. He quite omits considering either the apocalyptic ideas which prevailed among the Jews in our Lord's time, or the most

⁵ *Geschichte des Katholischen Modernismus*. Von Johannes Kübel. Tübingen: Mohr, 1909. 260 pages. M. 4.

⁶ *Les théories de M. Loisy: exposé et critique*. Par M. Lepin. Paris: Beauchesne, 1908. 371 pages. Fr. 3.

striking texts in favor of Loisy's interpretation. And even many of the texts which M. Lepin conceives to be in opposition to Loisy, lose nearly all their force, if we keep in mind the elementary distinction that in Christ's thought there are two "moments," in the coming of Messiah's kingdom, the first humble and "not with observation," which is our Lord's own lowly origin and toilsome ministry; the second his resplendent advent "in clouds," and "with glory." The question at issue is whether the Lord believed this second "moment" to be near. M. Lepin does not deal with this question at all, not having made the distinction—surely a necessary one—on which it rests.

The book closes with an endeavor to demonstrate the validity of the virgin birth, the redemptive death, the resurrection and the divinity of Christ. The treatment of these doctrines is after the customary fashion of orthodoxy, and will appeal to those that are like-minded with the author.

M. Français⁷ takes up those chapters in the history of the physical and critical sciences which show an obstructive church and a persecuting hierarchy to peculiar disadvantage. The work has been done before by Laveleye, Draper, and White; but M. Français is competent enough, and writes in a sufficiently engaging manner to warrant a reading of his book by such as are interested in the warfare of science and theology. He manages to pack a very respectable amount of erudition in a small space; and his copious footnotes and references are a highly pleasing assurance that his study has been done in a serious and critical fashion. The author apparently is one of those disillusioned priests whom modernism is bringing to the surface in quick startling numbers. He denies that the persecution of scholarship is due only to a faction of intransigent clerics. The church is responsible, he maintains. And the church, he broadly hints, that has failed to stifle science, though it tried so hard to do so, must perish now that science is triumphant.

In a brochure of ninety-seven pages M. Le Breton⁸ tries to show the unhistorical character both of the gospel narratives, and of the doctrine of the resurrection. The roots of the apostolic belief he finds in Jonah and in the prophecy of the Psalmist. "Thou shalt not suffer thy holy one to see corruption." Dwelling upon these types and prophecies the apostles come to the conviction that Christ rose "according to the scriptures." As for the apparitions, the disciples in Galilee, and the two on the road to Emmaus had had their imagination inflamed by the reports from Jerusalem

⁷ *L'église et la science*. Par J. Français. Paris: Nourry, 1908. 173 pages. Fr. 2.50.

⁸ *La résurrection du Christ*. Par Paul Le Breton. Paris: Nourry, 1908. 97 pages. Fr. 1.25.

that certain women, one of whom, Mary Magdalen, was a visionary, had seen the Lord. Happening in this unbalanced state of mind to behold some unknown stranger who may have resembled Jesus, the disciples, victims of suggestion, thought that it was the Christ. St. Paul's vision M. Le Breton does not discuss. Like all other hypotheses as to what happened on Easter Sunday, this latest one is unsatisfactory, as we hardly need to say. There ought to be a few more quotation marks in the book, for whole sentences are taken from Loisy's "Les évangiles synoptiques."

CATHOLICUS

SOME BOOKS ON THE HISTORY OF RELIGIONS

Professor Bloomfield has published a volume of six lectures, with some little amplification, given before various American universities during the fall and winter of 1906-7.¹ Treating the vast theme in so brief a compass, some principle of selection must be adopted. The author chose to bring out as markedly as possible the development of the religious thought of the Veda in distinction from myth and ceremony. Hence the reader will find in these lectures no complete account of Vedic mythology and legend, nor of the priestly ritual and religious folk-practices, but he will learn to his satisfaction how the religion of the Veda rests upon a pre-historic foundation which is largely nature-myth, how it continues in Rig-Veda hymns as hieratic ritual worship of polytheistic gods, how this religion grew more and more formal and mechanical in the Yajur-Vedas and Brahmanas, until it was practically abandoned. Then he will learn how and when the germs of higher religious thought arose, and, finally, how the motives and principles that underlie this entire chain of mental events landed Hindu thought, at a comparatively early period, in the pantheistic and pessimistic religion of the Upanishads which it has never again abandoned.

This is the salvation of the Hindu, namely the perfect knowledge that the soul of man that dwells in him is the unpolluted, not-to-be polluted, serene, holy, eternal, blissful, divine self—the *âtman* or *brahma*. The realization of this truth, unhindered by any other desire, that is all that is needed; than it nothing else whatsoever can have anything more than temporary importance.

Professor Bloomfield's lectures are scientific but popular, profound but luminous, serious but brilliant. We have nothing in English so well

¹ *The Religion of the Veda*. The Ancient Religion of India. (From Rig-Veda to Upanishad.) By Maurice Bloomfield, Ph.D., LL.D., Professor of Sanskrit and Comparative Philology in Johns Hopkins University, Baltimore, Md. New York and London: G. P. Putnam's Sons, 1908. xv+300 pages.